

COMMUNITY SERVICE NEWS

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COMMUNITY SERVICE, INC.

To promote the interests of the small community as a basic social institution, concerned with the economic, recreational, educational, cultural and spiritual development of its members.

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RALPH TEMPLIN AVAILABLE AS SPEAKER

Through the fortunate location of Ralph and Lila Templin near Yellow Springs, where they plan to make a training center for "a pattern of rural life which will be feasible and appropriate for persons who do not plan to secure their major incomes from the land," Ralph Templin is now available through Community Service, Inc., as a speaker and consultant. He will give part of his time to *Community Service News*, assuming responsibility for the *Decentralization and Church and Community* sections. Conference planners are invited to correspond with Community Service, Inc., to arrange speaking appointments.

As Principal of the Clancy High School in Muttra, North Central India, Ralph Templin was engaged from 1925 to 1940 in a rural educational experiment using for the first time in India the cooperative or Antioch plan, which aimed at turning Christian boys' interests toward India's freedom and responsibility for the villages from which they had come. He was recalled from India with others of the same mission because of a stand against imperialism as an aggression which would have to end before war could be eliminated. From 1941 to 1945 he was the Director of the School of Living in Suffern, New York, a school devoted to the development of a more normal life on the land. He is well qualified as a speaker and consultant, particularly on religious aspects of community life, on decentralization, and on education for community.

We also welcome Lowell E. Wright to the staff as Assistant Director. His previous experience includes business employment in Elkhart and Wabash, Indiana, studies at Pendle Hill, two volunteer work camps, service in a Friends' Indian School, in a children's home, and in a refugee hostel in Cuba; and three and a half years in Brethren Civilian Public Service, the last eighteen months of which he served as Personnel Secretary at the Brethren headquarters in Elgin, Illinois. He spent the past summer at the New York School of Social Work, studying community organization.

PHILOSOPHY OF COMMUNITY

GANDHI AND THE MACHINE

By MANMATHA N. CHATTERJEE

Mr. Chatterjee, head of the Department of Social Sciences at Antioch, has just returned from a visit to India. While there he spent six days at Gandhi's village residence, and had several conversations with him. Because of the many reports that Gandhi is unalterably opposed to modern industrialism the following account is interesting.

"I do not want the machine to absorb men. I want men to absorb the machine. When we have such control, then we shall want machines." One morning, walking with the Mahatma, I asked him if he were opposed to the industrialization of India. That was his answer. To illustrate his point he continued, "The Congress people do not necessarily follow me. The Government of the Central Provinces has just authorized three cotton mills, to be purchased in England, to be constructed in Nagpur." When I asked whether the use of hydroelectric power would not be in the public interest, he replied: "These cotton mills will not be driven by hydroelectric power. They are just a capitalistic venture."

During my recent visit to India I had many opportunities to see the Mahatma at close quarters, first in New Delhi when I went every evening to attend his prayer meetings. Later at the invitation of my friend Mr. Aryanayakam, Director of Basic Education started by Gandhi, I spent six days at the Mahatma's Ashram at Sewagram, a small village near Wardha, to see Mahatma Gandhi in his "rural setting." He is thought to be in his best form when he comes to live in this quiet place. Here as I sat in the veranda of the guest house next to Mahatma's hut I observed thousands of people who come to have a glimpse of him. They had to be satisfied only looking at the hut where the "saint of Sewagram" lives and works; they could not actually see him in person.

I made occasions to talk with many of them just to get the atmosphere. Without exception each one of them I conversed with wore homespun clothes made of higher count of thread, that is, of finer material. They belonged to the upper strata of society. They all spend at least a half hour each day spinning! I wanted to buy some of this finer cloth if they had any to sell.

"No, sir, you cannot buy this material for love or money. It is not for sale, it is only for use. I can exchange some of my woven material for an equal portion of thread spun by you, if you have any."

"Couldn't you sell it at a higher price?"

"Yes, I have been offered what I call a fabulous price for some of my stuff, but what shall I do with the money? I cannot buy cloth anywhere. When it is available it is much too expensive. You see I spend a half hour every day spinning when I do nothing else, and in the course of a few months I have enough material for a suit of clothes. By profession I am an accountant!"

"Can't you buy mill-made cloth cheaper?"

The men laughed. "No, first of all there isn't any to buy! Even raw cotton which we need is not available. War has eaten it all up! Secondly, how can you buy anything cheaper when you make the same in your spare time, during which you do nothing? This is the great lesson we have learned from the Mahatma. Even when I do nothing but gossip with friends, I can spin at the same time thus using both my mouth and my hands. Why let the hands do nothing when the mouth speaks?"

To return to Gandhi and his views on the industrialization of India:

"As a moderately intelligent man," he said with his characteristic smile, "I know that man cannot live without industry. Therefore I can not be opposed to industrialization. But I have great concern about introducing machine industry. The machine produces much too fast, and brings with it a sort of economic system which I cannot grasp. I do not want to accept something when I see its evil effects which outweigh whatever good it brings with it. If I knew how to control the machine and its product I would welcome it. I want the dumb millions of our land to be healthy and happy, and I want them to grow spiritually. As yet for this purpose we do not need the machine. There are many too many idle hands. But as we grow in understanding, if we feel the need of machines we certainly will have them. We want industry, let us become industrious. Let us become more self-dependent, then we will not follow the other people's lead so much. We shall introduce machines if and when we need them. Once we have shaped our life on Ahimsa, we shall know how to control the machine."

"A 'community project' usually touches only one phase of living. If it stops there, it might almost as well never have started. Communities, like individuals, must see their lives as wholes, rather than as a series of more or less unrelated parts. To the degree they do this, the job of raising their own levels becomes increasingly possible.

"Translating material gains into cultural and spiritual gains is important in the life of the individual or the community. The process is not necessarily one of acquiring new ideas and ways of doing. It is one of integrating past and present and using both as a basis on which to build the finest possible present and future.

"When communities begin to use their heritage and traditions as springboards to a more abundant life rather than as hitching posts to tie them to a past, no matter how glorious, life assumes a new direction. Past, present, and future become a smooth progression toward the good life."—Jean Ogden, in *New Dominion Series* leaflet No. 80, May 1, 1946.

"Stand on a hilltop with America around you, and you can look out over this whole land, feel its slow, steady pulse of faith in itself and in all its tomorrows. And on the skyline there is only the flicker of metropolitan jitters, like heat waves dancing in the sun."—Hal Borland, in the *Saturday Evening Post*, December 22, 1945.

WHY LIMIT RURAL SOCIOLOGY?

The scientific importance of research depends upon its relevance to some theory. It is literally impossible to study anything without having a conceptual scheme, explicit or implicit. This being true, best results are to be expected when (a) the scheme is clearly formulated, and (b) the theoretical framework is one which already contains concepts proven useful in practice, and from which the widest possible scientific implications can be drawn.—Robin M. Williams, Jr.*

Rural sociology has a serious blind spot. It sees itself as concerned chiefly with agricultural life and its associations. Rural life is far more than agriculture, and except as that fact is realized, perhaps the greatest opportunity of the rural sociologist, that of contributing to the re-creation of rural life through a modern pattern, may be missed.

It is a commonplace that different workers in any field make different contributions. In physics, Einstein worked with a pencil and paper. Millikan, with a superlative mechanic to make his work effective, built and operated physical equipment to test Einstein's theory.

Now it sometimes happens that the concentration of attention in one direction is so strong that significant areas of interest in other directions may be overlooked for long periods. When Gregor Mendel presented his great discovery in heredity to the ranking German biologists they dismissed his demonstration as of no consequence. Only when the problem of the method of inheritance had become an active concern half a century later was Mendel's work "discovered" and recognized by three men almost at once. Had the biological world been well sensitized to the problem, even by men incapable of producing adequate proof, the significance of Mendel's work might have been recognized on its first presentation. If a possibly significant concept lacks attention and emphasis it may be a worth-while contribution to formulate and to reiterate that concept until it comes to have adequate attention.

The writer has been of the opinion that by and large the field of rural sociology would profit by a certain redistribution of attention and interest. Without being equipped to make the necessary technical inquiries to fully substantiate his position he has stated and restated a general thesis in the hope of assisting a redistribution of interest and attention. This thesis is briefly as follows:

Primary group or small community life has been the mode of living of our ancestors since long before they attained human status. The primary group or small community was the setting in which our subhuman ancestors developed human characteristics, such as sensitive speech organs; hairlessness following the use of clothing; great expansion of traditional culture; and relaxation of inborn drives as the control of action, in favor of cultural transmission. In this extremely long period of fairly uniform primary group environment it was almost inevitable that the species should reach a high degree of adjustment and adaptation to that

*"Review of Current Research in Rural Sociology," *Rural Sociology*, Vol. II, No. 2, June, 1946, p. 103.

social environment. As a result, primary group life, especially where it has not been greatly modified by the impact of later types of social structure, has certain usual characteristics. These include all-round intimate acquaintance; mutual confidence; mutual considerateness; a high degree of integration of the group with common aims, outlooks and loyalties; a sharing of the common lot; cooperative meeting of common needs; and commonly a general acceptance of the prevailing cultural pattern.

The major process of cultural transmission is the acquisition of prevailing habits, attitudes and outlooks by the association of younger and older members of society. The basic attitudes and outlooks are largely fixed early in life, and best by the day-to-day informal associations of the primary group. Those basic attitudes seldom long survive the disintegration of such groups. Men are so deeply and intimately adapted to primary group living and to cultural transmission by primary group associations that primary group life is essential to normal, continuing human life. Where primary group or small community life greatly deteriorates, general social deterioration follows.

The primary group or small community also has inherited from its past certain characteristics which under present conditions are socially disadvantageous, especially its overemphasis on conformity to the prevailing social pattern, poor development of the attitude of objective inquiry and research, and weak development of desire for pioneering and exploration. The modern community should aim to overcome these handicaps. Under modern conditions the peculiar contributions of urban life can be transplanted into the small community, but some of the typical contributions of the small community, especially biological continuity, cannot generally be transferred to urban life.

The primary group or small community is more than just one of the historic forms of human association. It is essential to wholesome and continuing human life, not in community isolation, but in good relation to other kinds of human association. The stabilizing and the further evolution of the primary group or small community should therefore be one of the controlling aims of social effort, as it has not been in the recent past. To that end it is important to develop realistic patterns or ideals of what would be the possibilities and the characteristics of good communities.

In America such patterns or ideals have been inadequately developed. The great changes made in agricultural and primary group life by the industrial revolution have been abundantly observed and commented on, but their significance for the small community has not been adequately realized. Two hundred years ago the American farm and small community constituted a cross-section of nearly all social and economic activity, as had been the case from time immemorial. Little by little the economic functions of agricultural life have been taken away from it and removed to the city, until not much is left except the production of food, fiber, and industrial raw material, while even the production of fiber is fast becoming a process of chemical manufacture. During the past century and

a half the proportion of the population living on farms has shrunk from more than 80% to less than 20%.

Yet rural sociology still has the attitude expressed by the rural sociologists Sorokin, "Rural sociology is the sociology of the agricultural calling," and T. Lynn Smith, "Rural non-farm, one of the United States Census categories, is almost a contradiction of terms." Other similar appraisals by prominent rural sociologists might be quoted.

With farm population reduced to 18% of the whole, and with a probable further reduction to 10%, and with non-farm rural population about equal to farm population and more rapidly increasing, if rural sociology is to be concerned almost solely with agriculture, then its field must constantly shrink. If the non-suburban small community is to rest almost wholly on agriculture, then it will play a small and decreasing part in our total culture.

Yet, if the first part of our thesis is sound, the general-life primary group or small community, as distinguished from functional groups such as church or club, is essential to the transmission of our basic cultural inheritance and to wholesome, long continuing human welfare. Its fate cannot safely rest on the small and shrinking base provided by agriculture.

Rural sociology must achieve a radically different view of its field and of the small community from that which now prevails. The small community or primary group must be seen as vital to human well-being. It must be recreated, refined, enlarged, and made to include everything that is vital to human well-being; it must satisfy every general, normal human craving, and must represent a cross-section of well-proportioned, normal human interests.

It should be a large part of the business of rural sociology to develop a pattern or picture of what the small community might be, of what are the chief present obstacles to the realization of that picture, and of what steps can be taken toward its realization. In that picture, agriculture or other dominant industry such as mining, fishing or railroading, in any community will take its place along with a variety of other activities and interests which, taken together, will make possible a reasonable fulfillment of life for people of widely varied interests and aptitudes.

Technology has developed in the direction of centralized production methods, partly in response to prevailing patterns and ideals. It is a business of civilization to influence the development and direction of social trends. If there should be a clear appreciation of the profound importance of good primary groups or small communities, then a large part of modern technology could develop in the direction of decentralized industry and services, with perhaps gain rather than loss of overall economy and value. The danger is that decentralization shall be precipitated upon the country by other practical considerations before an adequate concept of the small community has emerged, and that we shall find ourselves exchanging city slums for their rural equivalent.

Should not rural sociology raise its sights and get a new vision of its function?

—ARTHUR E. MORGAN

NEEDED—A NEW PHILOSOPHY OF RURAL LIFE

Social outlooks seldom are quickly changed. Great educational resources may implement and intrench existing attitudes, rather than critically appraise them. We have repeatedly drawn attention, as in the preceding article, to the fact that with our changing population structure we must achieve a radically new picture of what constitutes rural life and the small community: that with the agricultural population constantly shrinking in relation to other population elements, rural life cannot maintain the status necessary for a good society if it rests on agriculture alone, or almost alone. The small community of Tomorrow must be a well-balanced cross-section of life with a variety of productive economic activities. It should not be the setting of any single calling.

An example of the general failure to recognize this fact is seen in a recently issued bulletin and textbook, "*Rural Michigan*" (Superintendent of Public Instruction, Ann Arbor, 1946). This was carefully prepared and is presented with a joint statement by the President of the University of Michigan, the President of Michigan State College, and the State Superintendent of Public Instruction.

In a program of education for rural living the state of Michigan was divided into eleven districts for study conferences, in each of which conference committees were appointed. According to the bulletin, "To aid the work of these committees, regional leaders asked that information *covering all phases of rural living* . . . be compiled and published. It is in answer to this request that this handbook has been prepared." (Italics ours.) The letter of transmittal from the Superintendent of Public Instruction states: "*Rural Michigan* is a practical workbook. The information it presents is the most recent available. For convenience, *each aspect* of life in rural Michigan is set forth separately." (Italics ours.)

The bulletin itself in its statistical information presents facts that would seem to require a marked revision of the picture of rural life which it gives. A little less than one person in five in Michigan is a farmer. Of the *rural* population reported in 1940, 860,202 were in farm families and 941,037 were non-farm. "Nearly one third (32%) of the farmers, according to the 1940 census, supplemented the incomes derived from farms by working off their farms, usually in some nonagricultural occupation. . . . Part-time farmers spent 159 days [more than half the working year] working off their farms." (It would seem probable that about two thirds of the net income of rural Michigan is from non-farm occupations.)

"During the decade of 1930 to 1940 the urban population of the state increased only 4.6 per cent, while the farm population increased 11 per cent, and the rural non-farm population increased 23 per cent . . . a trend that can be expected to continue during the present decade." (An undetermined part of the non-farm population, as well as of the part-time farming population, work in cities.)

Notwithstanding this large and growing non-farm element, rural life and farm life are considered in this bulletin as being the same. We read. "Today only

about 25 per cent of the state and 30 per cent of the national population are actually rural, that is, directly dependent on farming." Again we read, "Villages are primarily service stations for farmers."

The entire bulletin gives the impression that there is nothing worth study in rural life except that based on agriculture. The elaborate "community score card" included in the bulletin, evidently prepared with much thought, "devised after a study of several similar cards worked out in other communities and states," ignores any rural industry except farming. There is no hint of the existence of such rural community industries as mining, quarrying, lumbering, fishing, summer resort operation, railroad operation and maintenance, small rural manufacturing industries—so frequently present in small Michigan towns—or power generation and transmission.

There is no picture of well-balanced rural community life in which the dominant industry, whether farming or railroading or mining, is balanced by a variety of other economic processes, to give a range of occupational choice to young people, a greater variety of personality and outlook in the community, and a broader economic base.

Mention is made of this carefully prepared bulletin, not because it falls short of current presentations of rural life in land-grant college and education department publications, but because it is so representative of them. American rural sociology is in need of a radical revision of its concept of good rural life for the coming years.

Rural Michigan is a useful compilation of information concerning many phases of rural life, such as land, human relations, church, youth, education, recreation, libraries, health, welfare and marketing. It should be added that in the Adult Education Program of Michigan State University and in some other state agencies excellent progress is being made toward a full, all-round picture of rural life.

—ARTHUR E. MORGAN

"The greatest centralizer of power in Washington is war. Under the influence of World War I, the Federal Government grew mightily, and we now see, as the result of World War II, that the Federal Government towers above the states with unprecedented prestige."—U. S. Comptroller General Lindsay C. Warren.

"The lay apostle, Canon Cardijn says, 'must aim at getting hold of the Crowd.' I say, with Dom Chautard, that he must aim at the handful, the few, as Canon Cardijn himself did when he started his parish work with six young people to train as lay apostles. Beware of the Mass! Of the Crowd! Remember Debs' words about the beast there is in it. Our Lord knew what was in men, and when the crowd cheered Him as He came into Jerusalem He knew that the following week they would crucify Him."—Dorothy Day, in *The Catholic Worker*, September, 1946.

EDUCATION FOR COMMUNITY

News and Information

on Residential Adult Education and the People's College

Edited by GRISCOM and JANE MORGAN

THE COLLEGE AND THE COMMUNITY

By Baker Brownell*

From *Journal of Higher Education*, Vol. XVII, No. 6, June, 1946. Pp. 294-300.

Higher education in America is more a matter of what the lumberman calls "cut out and get out" than generally is supposed. What the lumber baron did to the forests, making waste lands across the lake states, the South, and the West, the college system in its way is doing to the rural areas and America's little places. Higher education has become increasingly an extractive industry, like mining or oil. It "processes" young people, gives them degrees; it also removes them from their native places and markets them elsewhere. . . .

This aspect of the educational problem rarely is considered. Few recognize even its existence. Those who gain by the migration are confident and articulate. . . . "The hick towns will die anyhow, college or no. Modern technology and economic efficiency have doomed them. Why prolong the agony? If we can draw good men from them so much the better." This is the chorus, sung together with massive authority by the ambitious young, the intellectuals, and the business and professional folk of America. Only a small voice here and there, a rural, unheard Amos, denies them.

The chorus is confident and powerful, but wrong. . . . Recent trends in technology, such as electric power, the gasoline engine, or for that matter, the atomic bomb, favor decentralization, if they do not enforce it.

The modern general college is partly a cause, partly a consequence, of this drift toward city life and customs. It is central in that drift, and what was founded to foster and maintain some of the more permanent values of western, democratic culture helps lead the movement away from them. Many a teacher, a scholar, an administrator, holds that contemporary city life is the norm toward which we should educate our people; or if he does not say so, he behaves that way. He forgets, by choice or inadvertence, the small communities from which college youths traditionally have come. . . .

The country boys and girls who went to college did not, and do not, return to their home communities. Quite the contrary. They got out for good. They were drained off by the college, or were pumped off, into urban districts where their family life and culture soon became extinct. Not more than one in ten college students has returned to the small community whence he came. Two fifths to four fifths of the students of many western professional schools, according

*Professor of Philosophy, Northwestern University, and Director of the Montana Study, a three-year project sponsored by the state-university system of Montana.

to their deans, leave their community and their state forever when they graduate. More than half of the women at Montana State University, according to a recent poll, have no intention of living in Montana after they finish college. . . .

Meanwhile, the rural regions decline. They are relatively less advanced today than they were a century ago. In richness of life, in cultural integrity and self-reliance, they now are probably lower than at any time in our history. Of the 3,072 counties in the United States, more than 82 per cent are losing rural population and more than 51 per cent are being depopulated, according to a study made in 1939 by Lively and Tauber. Whole areas of rural life, as on the great plains, are losing population, losing social function, drying up. Montana, for example, has lost between 15 and 20 per cent of its population since the second world war began. North Dakota has lost more. They lose in hard times; they lose in good times. . . . Our rural regions still remain the only sustaining resource of human material—since the cities die off much faster than they reproduce.

Neither philosopher, businessman, professional man, nor other worker has status or security in the great urban complex except as he belongs to one or another mass group. This is the culmination of our city culture and education. When the small community—and with it the family—lost its significance in our conscious culture and higher education, the train of disintegration began. Individualism—a name for certain expansive practices in education and in life—associated with an irresponsible technology and capacity for organization, has implemented the mass state and its authoritarian culture. It has helped to destroy the tempered freedom and security of the village. It has built the industrial city, where neither freedom nor security can be found. It has built the city, yes, and all that it symbolizes in concentrated power and control. It has thus created the instruments of its own destruction.

No American in his senses will urge the destruction of the city or of the technology which was instrumental in creating it, nor will he propose that no rural youth leave home for the great town to get a job or an education. . . . The city always will have a function of importance, but today its influence and power reach a roaring crescendo, far out of balance with the more important, more fundamental, and quieter ways of rural life. . . . The problem is one of balance and differentials in the human economy. In preventing a fatal cycle of decline, these balances are of critical importance in the future of America.

The college has become tacitly the antagonist of the community, or at least that is its effect. It has become an instrument of urban indoctrination, one-sided in its outlook, often arrogant in its claims. It is cosmopolitan in a sense destructive of true community life, and is proud of it.

By several routes the college can return to the community. All will require vision, courage, skill. For the great university, a positive policy of decentralization is needed. The university should be distributed spatially, ethically, administratively, in smaller communities, without losing certain advantages of central control and operation. Some businesses are attempting this with considerable success.

. . . Community units of education would help to create the focus of meaning, the intellectual coherence, and the social unity that now are lost in university life. In such a framework of purpose the college may find the coherence of meaning which it does not now find, according to the Harvard report, in Christian doctrine, in "great books," in contemporary emphasis, or in the more restricted aspects of pragmatic science. . . .

For the small college the answer is simpler but harder. . . . Our system of higher education has been developed on the tacit assumption that two sets of values, community values and intellectual values, are mutually exclusive. This assumption is disastrously wrong. The great function of the general college in the future will be to find a working synthesis of the two.

The Danish folk school has successfully made this synthesis for Denmark. Founded on the teachings of Bishop Grundtvig, a century ago, against the contempt and mild opposition of the conventional university at Copenhagen, it has come to mean more in education and human betterment than a score of Universities of Copenhagen. At least two principles of the school are valid for American education. The first of these asserts that higher education should take place in the normal environment of people living in their native communities and rural regions. It should take place, further, as a continuing process throughout the different ages and conditions of life of the community folk. The second principle is that higher education should take place within the normal occupational environment of the student, not outside of it, nor in preparation for it, nor as a decoration of it. These fundamental principles are as yet untried on any measurable scale in America. Their application to the American educational scene would regenerate the colleges and communities in which they became operative. . . .

Must the vogue of bigness capture and destroy our country and our educational system? Only a reaffirmation in modern terms of the values of the small American community and a skilled, powerful effort to stabilize it can prevent this destruction. . . . It can be said without exaggeration that America as we know it, will live only so long as its small communities live.

The following announcement has been received from Mrs. Olive D. Campbell, upon her retirement after 23 years of directorship of the John C. Campbell Folk School.

Brasstown, N. C.
August, 1946

"The many friends of the John C. Campbell Folk School will be interested to hear that it is entering, with September, 1946, upon a new phase of its development. The present head will retire after twenty years of active service and a new Director, Dagnall F. Folger, will assume charge of the School. We might not, indeed, have been fortunate enough to secure him, had he not for several years been a frequent visitor at our School and brought an increasing number of his teachers and students to our short courses. In this way we have learned to

value his warm and stimulating personality while he has come to recognize in us the active expression of many of his own theories of rural education.

"His qualifications are ideal for his new position. Born in South Carolina, on the edge of the North Carolina mountains, he is a part of the countryside; his father was a doctor, his mother a farmer's daughter. He, himself, is a graduate in engineering of Clemson College, South Carolina, holds a master's degree in sociology and religion from Vanderbilt University, in Tennessee; and doctor's degree in education from Yale University. Among positions he has held is that of Farm Security Administrator of Cumberland and Tygart Valley Homesteads in Tennessee and West Virginia, and recently head of Teacher Education, West Georgia College, where he has made a notable contribution to rural education.

"To a man of such wide experience and knowledge the Board of Directors is proud to entrust the School—now established and recognized, with interests constantly expanding in many directions: land-use, cooperatives, rehabilitation, recreation, handicrafts. His vision and younger, stronger hand will, we are sure, meet constructively the problems and opportunities of this difficult postwar period."

From the memory of a visit I had with Mr. Folger in 1938, I feel that the people's college movement is very fortunate that Mrs. Campbell should have found a successor who, in his vision, background and competence, is so well qualified to continue her great work.

—GRISCOM MORGAN

"Community is often spoken of as an attempt to escape life, but it is seldom so described by any who know what it is they are talking about. None of us anywhere can ever escape life. But many of us spend our time from the cradle to the grave trying our best to do so.

"In that realistic world of community relationships, from which all the polite unrealities of daily concourse have departed, we begin also at last to discover our neighbour. We find that we are closer together than we had believed—or farther apart. We are daily faced with situations which, in the relatively impersonal experience of the contemporary urban householder, would often appear painful and intolerable. We sit out the kind of situation in which the traditional well-bred Englishman of a generation or so ago was wont simply to walk out. Indeed, if community is to survive, it must do more than sit out these situations—it must by all means seek to resolve them. And this is seldom as easy as it sounds. As we realise this for ourselves, we shall begin to understand something of the reason for the high rate of mortality amongst experimental community ventures."—*The Community Broadsheet*, London, Spring-Summer, 1946.

DECENTRALIZATION

Edited by RALPH TEMPLIN

WHAT IS DECENTRALIZATION?

*By Paul Meadows**

Perhaps man is a small community creature, a villager highly limited, not freely mobile in a four dimensional world? Perhaps he can be human only in a small setting? Perhaps his human values are realizable only in a framework of things which he as an individual can fully control? Perhaps he is civilizable only in a context of direct, face-to-face relations? Perhaps the future of mechanized technology lies not in their being massed but in their being decentralized? Perhaps the future of the West, at least, is to be found in a decentralized culture wherein the primary group values can be neither denied nor manipulated by a society which does violence to them? . . .

Piece-meal, fragmented, impersonal human relationships cannot nourish and sustain a really human society. Decentralists distrust not only the increasingly abstract character of modern culture but the large-scaledness of machine operations, the concentrations of people and factories, the impersonality of an anonymous mass society. These culture patterns, they insist, are neither necessary in a society using machine technology nor conducive to the values which human beings have always felt are important to a full life. . . .

Decentralists lay down this primary requirement: the conditions of human action must be within individual human control. The human being cannot achieve the ends of his being in a situation whose factors are beyond his understanding and management. For example, the productive situation has become dominantly large-scale, corporate, urban. It is one in which the individual is active only as the need for services may be determined by wide-spread and incredibly complex market changes. His housing, recreations, news, consumption requirements are commercialized through the market, in standardized quantities, at mass-determined prices, in regimented units and styles. Even so, their purchase depends upon the thin thread of the cash nexus which "the job" creates and by which the economy as a whole is maintained. In conditions such as these how can the average man lay claim to the prime requisite of his being: the control of his individual human situation? How can his actions be organic? How can he even escape the divorce of his appreciative values from his instrumental values? The divorce of his production from his consumption?

*From "Dictatorship and the Derivative Society." *Free America*, Spring 1946.

"Cities are caught on the horns of a cruel dilemma. Their revenues go down and their costs go up, as citizens strain transportation facilities to the limit in their centrifugal drive toward periphery and hinterland.

"How much will the cities shrink in size? What will the city of the future be like? What will happen to city finances during the metamorphosis?"—Tax Institute, Inc.

CITIES AND THE FUTURE

Decentralization is more than the philosophy of man's better sense, of his creative impulses and of his inner assertion of sovereignty. It is a remorseless trend that can no more be stemmed than planets can be turned backward in their orbits.

The Danish engineer, L. R. Neinstaedt, after ten years of research to discover the inner causes of industrial disruption in the West, came to the conclusion that the main cause was the maladjustment of man to the land. In a School of Living leaflet (Suffern, N. Y.) he summarized his research thus: "Man has to accept the fact, just as he accepts the law of gravitation, then act accordingly. . . . If the challenge is not met in time, things will begin to work their own way."

He shows how "within the last thousand years white man's civilization has seen three major cycles." Each had its great period of city-building followed by chaotic, disorganized "decentralization"—except the last, in which we are now living. That reached its peak and passed it in 1929. Can this "involuntary and unguided decentralization," he asks, be replaced by one that achieves equilibrium intelligently and voluntarily?

"Decentralization, both of cities and industries . . . may even prove an inescapable necessity if modern civilization is to be preserved and the economic system of our age to attain stability. . . . If it is not taken up voluntarily as the device of a new social synthesis, it may eventually force itself on our society as an involuntary disintegration."

"Many growing cities are turning inside out. Industry is going to the outskirts of existing urban limits where it retains proximity to the source of labor, where that labor can be transported over fine highways by private automobile or common carrier, but where land is less costly and ample facilities can be found for parking areas for employees, from which the worker may enter the plant without confusion and congestion and with safety. Such a modern manufacturing facility may be located in a setting in which each individual will take pride of ownership.

"This is the beginning of the metropolitan areas—made up of small communities, each fully urban in character, with all the immediate needs of the population provided for in homes, stores, schools, churches, movie theatres, and the like. This trend was in effect in our industrial areas before the war, it was accelerated during the war, and it will continue. Therein lies the immediate need for planning and the immediate need for zoning. But these phases of public authority should not be limited to the present boundaries of our municipalities—they should and must extend over the entire metropolitan area.

"Unfortunately, this trend will produce blights inside our present cities. This is a fact that must be faced. However, our cities will not wither and die because of this trend. There will be an opportunity for correction of past errors of omission or lack of vision."—From *Tomorrow's Town*, December 1945.

"Decentralization of Industry.—The Conference believes that decentralization of industry is essential for the well-being of the nation. The time has arrived when serious thought should be given to the establishment of industry in rural districts and certain types of industry in places where the rural population can derive part of its income from work in plant or factory."—National Catholic Rural Life Conference, in *Land and Home*, December, 1945.

News and Views from the Providence Chamber of Commerce (August, 1946), in discussing city deterioration—the disease known as "blight"—says that "most of our large cities today are gradually dying," and that infected areas present three characteristics which spread like a cancerous growth. These are inadequate housing, declining property values, and no community pride. The Chicago survey of crime in blighted areas is quoted to show that the very life of the whole city is threatened in the long run.

"Failing to protect our cities, we may to a large extent have to *give up our cities*. This is the considered opinion of War Department experts. . . .

"Unless we succeed in establishing world control, government officials must plan defense and decentralization measures beyond description. I have no hesitation in predicting that if they do not, in a few years metropolitan real estate values will topple, as the average man realizes the disadvantages of living in exposed cities in an Atomic Age without world law. This is realism."—William Higinbotham, Chairman, Federation of American Scientists, address at Institute for World Control of Atomic Energy, July 16, 1946.

The regular timetable of the Lehigh Valley Railroad (February, 1946) makes decentralization its major advertising issue. We quote:

"The tendency toward decentralization of industry is evidenced by manufacturers seeking relief from congested centers of population. There are many suitable industrial sites along the line of the Lehigh Valley Railroad."

"City officials, following the leadership provided by the Indianapolis Chamber of Commerce and other civic organizations, have launched a well-planned program to prevent the flight of business from the central part of the city and to eradicate slums which are typical of all large industrial cities."—From *Tomorrow's Town*, December, 1945.

Detroit is working out a master city plan for its future growth, is considering a decentralization program, with plans for sixteen centers, each serving 50,000 to 100,000 people. City services, such as city offices, library, parks and recreation facilities, schools, community halls, would be decentralized and grouped in these centers.

Such a change might make city living far less inconvenient, yet would not the chief liabilities of urban living still remain?

HOME AND FAMILY

CALLING SOCIAL ENGINEERS

From a letter to *Community Service News*:

"Great cables of Boulder Dam carry previously unknown power from one silent mountain top to another and to remote interiors. Oceans are spanned in hours, and cities are destroyed in minutes. *Social* engineering lags ages behind. There is a great stream of solitary humanity of unmarried men and women who live alone or with unwelcome relatives, and who long to be their own home-makers. Their course of natural selection is left to the blindest chance. They take ocean trips, spend annual vacations and hoarded cash, only to return to the same solitary bivouac, because chance was not kind to them.

"Hospital doors are open to the afflicted just according to their misfortune. Musical institutions offer just the needed courses for the talented, and the business schools beckon the way to the desired desk. But where can the wholesome man and woman who want a wholesome bit of happiness and repose turn to find a suitable runningmate? *That* most important need of all is left to chance. Thousands and thousands of the world's best people go to the end alone. Some break under the handicap and fill institutions. Others fill divorce courts because the selection was too limited a field and unsuitable ones were chosen.

"Mother necessity will soon give birth to a remedy for this human loss in homemaking. Who and where will be the attending physicians to start the new social child on its way? Will the *Community Service News* be able to lend a helping hand and find formulae-minded experts? The little fringe of present-day effort is as the birth pains in the early hours. Let us hope for some kind of national homemaking movement to solve in a measure and unabashed the problem of the unmarried man and the unmarried woman, somewhat according to age, background and vision."

Here is an issue which need not wait on federal or state action. Any community can make a beginning, and if its work is well done it will spread. Americans are highly imitative, and no sooner does one point the way than others follow. The 'teen age clubs and similar undertakings are a help, though the problem does not end there. For a decade or more after the high school years there is need for occasions of acquaintance and fellowship which will extend the range of personal friendships.

"There is no such thing as 'youth,' whether Hitler or Christian. There are only individual young people, each differing from his neighbor in character, in heredity, in mental and physical make-up. Those of us who want to help are concerned not so much with the state of the world, but with the few we know. This is a much humbler, much more practicable business. We are, or should be, on terms of intimacy with young folk in the home, the school, the club, the community."—*The Community Broadsheet*, Spring-Summer, 1946.

THE EUGENICS OF DIVORCE

The urban trend in marriage relations is suggested in an article in *Family Life Education* for June 1946:

"Recent divorces in Los Angeles county show a higher proportion of marriages which lasted not more than a year, and a higher proportion of childless marriages, than ever before.

"In order to get a sample of the much-talked-about post-war divorces, the AIFR (American Institute of Family Relations) took 547 consecutive histories from the 1945 docket of the L.A. Co. Superior Court. . . .

"Divorcees have always been conspicuous for their low fertility, and the present sample offers no exception: the 547 couples averaged only .73 of a child per marriage even though, as above pointed out, their marriages had lasted six years, which is plenty of time to have at least one child if they wanted one or were capable of having one. Only one in every 15 of these couples had produced enough children (three or more) to keep the population at a level, and more than half (58%) of them were childless. . . .

"Their peculiarities are largely on the side of biological (as well as psychological and social) inferiority. Their high rates of suicides, imprisonment, and insanity, as well as their short expectation of life, indicate that (with many individual exceptions) those who fail in marriage are below par in quality.

"It is true that some children can be expected from second marriages of some of these divorcees. Previous studies by the AIFR have shown that in the majority of remarriages after divorce, no children are born; and that even in two marriages, the average divorcee produces fewer offspring than does the average non-divorced Californian in one marriage. . . .

"From the eugenic point of view, whatever characteristics the divorcees possess are being bred out of the race, for they have only three-fourths of a child per marriage. From the point of view of happiness, social stability, and normal home life, not much that is favorable can be said for the group."

THE PROFESSION OF PARENT

Business men have learned that they must train their employees on the job if they are to meet with maximum success. Much learning has always taken place on the job, but today the training of employees is a specialized function and it is often done in a very skillful manner. . . .

A business in which most men and women engage is that of bringing up children. The number who receive any systematic instruction for this job is extremely small. Yet its complications and hazards are far greater than those met with in any other normal occupation. . . .

There is no parent who does not need help with the upbringing of his children. In tribal life the elders and the chiefs taught the parents. As civilization developed, the wise men taught the parents, and trained teachers taught the

children. The moral and intellectual virtues known to the Greeks still have to be taught, the moral ones consisting of courage, temperance, liberality, munificence, magnanimity, self-respect, gentleness, and the intellectual ones of judgment and wisdom. As the youth grows, the parent requires more and more help to enable him to choose the golden mean in his attitudes and decisions as he seeks to lead his child towards attaining the emotional and social maturity that is so desirable. . . .

In a good home, certain characteristics must be present. All must trust in the honesty of the others, in thought, word and deed, in finance and in ownership of property. All must be kind to one another. Even if there are misunderstandings, mutual good will should always prevail. The man and boy must be gentlemen in their manners and habits, and the woman and girl should at all times have the charm and grace of ladies. These characteristics should be inculcated in the younger members of the family.

—W. P. Percival, in *Food for Thought*, April, 1946.

The Social Participation of Rural Young Married Couples (Bulletin 812, Cornell Agricultural Experiment Station, Ithaca, N. Y., 1944) is a study of 25 young married couples in a small community, a picture of young married social life in one town.

"The causes that do harm to the city by acting on the individual are, first the fatigue and weariness which he experiences in trying to satisfy habits of luxury which have become necessities for him, and second, the demoralizing impressions experienced by the soul in seeking to satisfy the requirements of vicious habits."

"Civilization is sedentary life and luxury; it indicates the last stage of the progress of a society. From this time on, the nation commences to decline, to become corrupted, to fall into a state of decrepitude—a process which occurs in the natural life of all animals."—Ibn Khaldun, Arabian sociologist, about 1360 A.D.

"Human happiness is not to be found in Conferences, Institutes, Committees, Petitions, Programs, and Platforms, but in the primary group of the family, decently housed and clothed and fed, to be sure; in the simple pleasures, problems, trials, and achievements of everyday life; in a job decently done, in a life decently lived, and in a circle of a few friends. People who are going to be effective in the great world have to be effective in the little world first."—Milton Mayer in *The Progressive*.

SMALL COMMUNITY ECONOMICS

SMALL BUSINESS ACCOUNTING

Two ex-servicemen, who had read *A Business of My Own*, undertook to operate a small business accounting service. The following extracts from a letter from one of them tells how they go about it.

"Commercial Services Association, Princess Building, Columbus, Mississippi.

"It was quite a surprise and a great pleasure to receive your letter of March 28, expressing your interest in the business that we, George E. Fortin, my associate, and I, have started here in Columbus. The idea for this business has been with me for some time, but it received its cultivation through your book which I borrowed from Paul Greer, of the St. Louis *Post-Dispatch*, as a result of his editorial. Paul, being an authority on cooperation and possessing such a liberal means of conveying his thoughts to little people, myself included, also proved to be a valuable source of ideas and authority, as well as a great friend.

"Even though the Commercial Services Association is just getting under way, we already have a varied clientele, including dry cleaning establishments, retail grocery stores, second hand furniture dealers, filling stations, wholesale and retail electric appliance and supply stores, and electrical contractors. For each of our clients, we perform the following services:

1. Installation of accurate bookkeeping systems if not already established.
2. Actual maintenance of bookkeeping systems through simple daily or weekly reports to our central office.
3. Submission of monthly financial statements reflecting the net worth and profit or loss.
4. Preparation and submission of tax returns, including social security, withholding, state sales, and income, as well as other reports incidental to the operation of the business.
5. Other administrative services, if requested or necessary, such as, letter origination and preparation.

"Other establishments interested in our service include cafes, restaurants, radio and electrical repair shops, garages, canning companies, meat processors, and the Columbus Flying Service. Time will permit our expansion to these and others.

"Your suggestion combined with Paul's advice was of great value in undertaking such an unusual task for this part of the country. We hope that our small business will continue to grow and that you and Paul may take your share in the pride of actually getting your thoughts, ideas, and philosophy in action."

Very truly yours,
Sam B. Tidwell, Jr.

Parsons College, Fairfield, Iowa, has established a Small Business Bureau to give advice to small businesses and to train young men and women in preparing for business management. Tom Shearer is director of the Bureau.

A "SMALL BUSINESS EXTENSION SERVICE"?

In the Spring 1946 issue of the *Land Policy Review*, organ of the U.S. Department of Agriculture's Bureau of Agricultural Economics, an article by Gus Larson proposes a far-flung organization to promote small business, paralleling the Extension Service of the Department of Agriculture. This arouses in us mixed feelings. On the one hand, there would be a vast increase of government employees and of pressure groups. It might become necessary to meet many government standards and regulations before entering business.

On the other hand, small business men would have a source of dependable guidance, information and technical assistance. There might result a much more useful distribution of services, a much smaller percentage of small business failures, and a higher level of business practice in personnel administration, buying, selling, and administration.

Small business labor practices probably would be standardized. The smallest plants would be unionized, probably on a nationwide, inflexible system, and individual pioneering might be inhibited.

During recent years small business has greatly improved its technique by its own efforts. A continuation of that process, probably with the emergence of private or cooperative organizations for small business counselling and research, should be encouraged by small businessmen themselves, making a federal organization unnecessary.

"In Van Zandt County, Texas, Hartwell Jalonick of Dallas founded the East Texas Wood Products Company to produce goods from waste wood. This company makes cross-arm pins, pull-rod carriers for oil fields, spreaders for meat carcasses at packing plants and still other articles according to the demand. The raw material is obtained from neighboring sawmills and is largely wood waste and weed trees. For specific articles requiring it, Mr. Jalonick hardens the wood fibers with newly discovered resins and other chemicals."—From *The Chemurgic Digest*, Columbus, Ohio.

"Farm freezing is no longer just a home convenience. It is a new way to make money—a whole new field for farmers to consider. . . .

"Every farmer who sells perishable products might well be interested. For instead of dumping his stuff on a market that may be glutted, he can freeze it, hold it, and get far better prices. Even the farm housewife is finding an eager market for frozen ready-to-bake rolls, pies, and bread. . . .

"Along with cold storage, farm freezers promise to bring about major changes in our entire farm marketing program. Before long many a farm may become in reality a vertically diversified, small-food processing plant."—From *Farm Journal*, May, 1946.

SMALL BUSINESS PUBLICATIONS

The information that probably a million GI's considered going into business for themselves seemed to offer publishers an unusual opportunity for profit, which has not been overlooked. The resultant flood of books with similar titles in some instances represent honest efforts to supply information; in other instances they are hastily thrown together and have little merit, while some are in between.

Establishing and Operating a Retail Shoestore, Industrial (Small Business) series No. 34, 35¢, and *Establishing and Operating a Variety and General Merchandise Store*, Industrial series No. 35, 45¢, continue the series originated for the Armed Forces Institute and now published in a "mufti" edition by the Bureau of Foreign and Domestic Commerce. These excellent texts in their fields are well prepared and well presented. Other recent numbers in the series are on establishing and operating a real estate and insurance business, a metal working shop, an electrical appliance and radio shop, a bakery, a hardware store, an apparel store, and a dry cleaning establishment. All are available, most at 35¢, from the Superintendent of Documents, Washington 25, D. C.

Selecting and Operating a Business of Your Own (New York, Prentice-Hall, 364 pages, 1946, \$3). This widely advertised book, by three government employees, is chiefly a collection of brief summaries of the handbooks issued by the Department of Commerce. For a person wishing a hurried view of the several fields, these reviews have the advantage of brevity. For a more adequate view of any field it would be more worth while to purchase one of the Department of Commerce handbooks in the Industrial Series (see above).

101 Ways to Be Your Own Boss, "A practical, expert guide to small businesses that can be started with \$200 to \$5000, including exceptional, little-known opportunities in profitable, uncrowded fields." New York, Arco Publishing Co., 1945, \$2.49. One of the many highly advertised books being presented to G.I.'s who want to work for themselves. Here are the introductory paragraphs to two of the chapters:

"How to Live Like a Pampered Potentate on a Farm of Your Own

"Your own farm!

"What a mighty thrill exalts the contemplation of it! For though the farm may be a business it is first of all a way of life, full of large and deep fulfillments for those who earn its wholesome plentys.

"Think of it! A self-supporting homestead of your own, surrounded by the scenic delights of your special choice. . . ."

"The Modern Way to Turn Dirt into Gold: Ceramics

"Plenty of Room for More Successes

"How would you like to be 'set for life' in a prosperous, fascinating, generally

overlooked field, so overflowing with 'too much business' that established producers are struggling with more orders than they can handle for months—indeed, for years—to come? . . .

"You have read of the ancient alchemists who dreamed of changing worthless materials into gold. . . . Yet, today, you yourself can be 'a practicing alchemist,' turning simple earth into artistic and utilitarian ceramics, and thereby reaping a harvest of gold limited only by your skill, your facilities and the good management which any other business would require."

Manual of Small Business Operation, by Kenneth Lawyer (New York, Prentice-Hall, 1946, \$2.35). This book deals almost entirely with store and service shopkeeping, and consists essentially of well-classified questions which the merchant should ask himself. Between one and two thousand questions are asked which should suggest to the prospective storekeeper most subjects needing his attention in any phase of his business. In general, answers are not attempted. The following is the entire text on two of the subjects discussed, spread out in the book to occupy the whole of an 8½ by 11-inch page:

E. Selling Policy—Employee Training

1. High pressure, volume first?
2. Courteous service, satisfaction first?
3. Independent or obliging attitude?

F. Charity and Service

1. Donations given freely?
 2. Window displays given space?
 3. Equipment, merchandise loaned?
-

Shall I Go into Business for Myself? (EM 39, GI Roundtable, 40 pages, 1946, 15¢ from U.S. Govt. Printing Office). A very general and elementary discussion of the subject. Presents difficulties fairly. Leaves the impression that small business opportunities are concerned chiefly with stores and shops.

A Small Business of Your Own—With Capital Investment of from \$100 to \$2000. By Harold S. Kahn. 128 pages. \$1.00. Knickerbocker Pub. Co., N. Y., 1945. Many suggestions for one-man businesses and spare time money-making.

A Business of Your Own (Reader's Digest Association, Pleasantville, New York. 25¢). A reprint of articles in the *Reader's Digest* on small businesses.

A Guide for Local Industrial Promotion (Small Business Series No. 47, U.S. Dept. of Commerce, Washington, D. C., January 1946, 28 pages). In addition to a very general discussion of matters to consider in industrial promotion, this contains a list of the number, size of firms and output in many fields of relatively small business.

The series of "Occupational Briefs" prepared by the U.S. Employment Service now number nearly one hundred, and very briefly describe many callings. They are available at 5¢ each from the U.S. Govt. Printing Office, Washington.

The United States Department of Commerce issues, free, a list of its publications of interest to small business.

Rural Community Development, by T. D. Morse (Doane Agricultural Service, St. Louis 12, Mo., 4 pages, 1944). A brief discussion of rural community planning and development, especially of home and neighborhood processing of agricultural products, as a promising form of rural industry; worth reading.

"Management Service Corporations, A Progressive Plan for Small Business Development," by George I. Whitlatch, in *The Tennessee Planner* (Tennessee State Planning Commission, 432 Sixth Avenue North, Nashville 3), June, 1946. The author proposes a management service corporation to serve a group of industries in management problems and in marketing and research. He refers to the success of the Dresser Industries, Inc., of Cleveland, Ohio, the New England Industrial Development Corporation, and the Central Ohio Service Corporation of Columbus, as precedents.

STUDY ASSOCIATION FORMED

Invitation to become charter members of the Association for the Study of Community Organization, organized at the Buffalo Conference of Social Work in May, 1946, was issued in September by Arthur Dunham, Chairman of the Association, 60 Farnsworth Avenue, Detroit 2, Michigan. Those interested in the association are invited to send two dollars as dues and if possible, a sponsor's contribution; to make suggestions regarding the program of the Association during the next year; and to report whether a Community Organization Discussion Group might be formed in your community.

A memorandum from Russell Kurtz describing the events leading to the formation of the Association and its present activity, accompanies the invitation. An Executive Committee including John B. Dawson, Arthur Dunham, Lyman S. Ford, Louis Hosch, Arlien Johnson, Russell H. Kurtz, and Henry L. Zucker, and empowered to enlarge itself, is planning the program of the Association at present. This program includes: (a) stimulation of and active assistance to local community organization discussion groups; (b) issuance of a news letter or similar periodical bulletin, including a check-list of new books, pamphlets, and articles on community organization; (c) cooperation with other organizations in stimulating the production and publication of needed literature on community organization; and (d) planning for one or more meetings at the National Conference of Social Work in San Francisco, in April, 1947.

CHURCH AND COMMUNITY

THE TOWN-COUNTRY CHURCH

The Committee on Town and Country has announced its National Convocation on the Church in Town and Country, to be held in Des Moines, Iowa, November 12-14, 1946.

In the report of its Elgin Convocation, in 1944, entitled "Urgent Tasks of the Church in Town and Country," rural life was assumed to mean farm life. One would not have guessed from the report that the small town is the oldest and most deeply rooted unit of human society, that in it the farmer does his marketing, shipping and banking, that commonly he goes to church there, sends his children to school there, and gets his recreation there. In the entire report only two references would indicate that a substantial part of our rural population are not directly related to farming. One of these is the following paragraph from an address by J. H. Kolb.

"The rural non-farm population now represents nearly one half of the rural population. It has increased at twice the rate of the total population during the decade 1930-40. At the peripheral areas of the larger metropolitan centers this rate was even higher. These 'urban fringe' folks are something relatively new under the country sun. They live in the country but often are not of it. They are neither rural nor urban in the older and more conventional sense. This is particularly true in respect to many of their social and family characteristics. They are younger and have more children than some farm people and more than most city people. They vote taxes for local education and health services. The farmers in the area have to pay the bills with taxes levied on real property. Public policy via urban zoning arrangements does not reach into this fringe. What the social and institutional affiliations of these people are, no one knows. Here is a frontier for rural social research and for institutional action, particularly for church and school."

Following this talk a new commission on "The Task of the Town and Village Church" was formed. This action was timely. It will be interesting to learn at Des Moines whether this commission has discovered non-farm rural life. However, another commission is needed to study the community characteristics of the rural-urban fringe. This fringe tends to fall between the Urban-Rural Relations Commission, which concerns itself with agricultural-industrial relationships, and the Inter-Relations of City and Rural Churches Commission, which concerns itself with the problems of the churches themselves.

The most constructive section of the Elgin report dealt with farm tenure and farm ownership. Calvin Schnucker described a change in a parish in Kossuth County, Iowa, from 27% of the farms owner-operated in 1932 to about 66% in 1940. This was in part a result of a program of education scientifically conceived and carried out by the pastor. The Iowa Christian Rural Fellowship, in an effort to increase family-owned and operated family-sized farms, developed an "Agricultural Ladder Program." Through the help of local churches, pastors, an

advisory committee, and cooperating farmers, the program for the prospective farm owner would aim at two to five years of work as a farm hand in the service of skilled cooperating farmers, a period of two to ten years as tenant, and then the purchase of a farm. Another program for encouragement of farm purchase and ownership was described by Eugene Smathers of Big Lick, Tennessee.

With this record of the previous meeting we can expect an interesting time at Des Moines.

The Board of National Missions, Presbyterian Church in the United States of America, has established an Institute of Rural Church Work at Swannanoa, North Carolina, nine miles east of Asheville, to deal with the rural community, the rural family, rural crafts and recreation, agencies affecting rural life, the rural church, and agriculture; studies alternating with practical work in agriculture, the trades and professions, and homemaking.

Admission will normally be limited to college graduates. Expenses for room, board, tuition, laundry, and normal health care, are \$400 for the year, of which \$150 may be earned by the student. Inquiries should be directed to Rev. G. Gordon Mahy, Warren Wilson College, Swannanoa, North Carolina.

A TOWN AND COUNTRY PARISH

A recent Wisconsin University Extension Service Circular (No. 353) recommends the "community parish" plan where village churches and nearby country churches are of the same or similar religious backgrounds. Such churches can be served by the same pastor, or several churches can be served by a group of pastors. One church group in Wisconsin is planning its parish arrangements for an entire county on that basis. Both churches and communities have been benefited by such an arrangement.

What is to hinder a town church from adopting its own rural parish and encouraging voluntary lay services for an inter-flow of benefits? It is not always ministerial services which are most needed in rural places. Laymen with social vision can often render valuable services on such teams. Both the town church and the rural parish can benefit by the socializing influence of such association.

At a convention held in Columbus, Ohio, in May 1946, the National Council of Community Churches was formed. The president is Rev. Roy A. Burkhart of the Columbus Community Church. State and regional Associations of Community-Centered Churches have been organized in the Chicago area and New York City area. A Conference of Union Churches exists for Massachusetts and Rhode Island.

The National Council publishes a "Newsletter," the first issue of which, just received, is largely devoted to the story, plan of organization, and code of regulations of the Ohio Association for Community-Centered Churches.

THEOLOGY STUDENTS STUDY COMMUNITY

A group of eastern seminaries has undertaken seminars on the community. Union Theological Seminary, under Professor Morse, is studying the philosophy of community; Boston University School of Theology, under Professor McConnell, the problem of land tenure; Yale Divinity School, under Professor Woodward, local industries other than agriculture; Bangor Theological Seminary, under Professor Trust, disadvantaged and marginal community groups; Hartford Theological Seminary, under Professor Lynn, rural life and the preservation of rural culture, while Andover-Newton Theological Institution, under Professor Ives, chose as its theme the place of the church in the community.

THE LAND AND A WAY OF LIFE

Our sense of morality, or fear of punishment, prevents us from stealing a sack of corn from our neighbor; yet a gully through a field, permitted to continue, means literally the stealing of countless sacks of corn from posterity. . . .

If the water in streams runs muddy after rains, the owners of the nearby fields are violating God's laws, and the chief sufferers are not yet born. . . .

Man is secure only as long as land is productive. . . . To him soil depletion is immoral; it leads surely to human degradation. Considerate of his land, he is considerate of posterity in the same way that, as a Christian, he loves his neighbors. . . .

In practice, a community of people dedicated to a way of life based on reverence for the soil presents a clear-cut picture. They accept the responsibility for their share in feeding and clothing the world's population; but at the same time, they guard zealously that sacred resource, the soil. They find satisfaction in working with those natural laws that improve rather than degrade the earth as a human habitat. They exercise neighborliness and cooperation with their neighbors near and far, as they recognize common interests. They find spiritual uplift in a simple type of living, that permits reflection on man's relation to God and the universe, and makes every task and chore an act of worship. They truly love their neighbors—in space and time.—Murvel R. Garner in *The American Friend*, March 9, 1944, contributed through the Rural Life Association.

"Community represents a 'common unity' of people. It is a relationship that functions much like a family. . . . 'Common interest' in itself will not insure real community. How can we know that the fellowship will not be broken by selfish motives? The answer lies in 'the Christian Community.' . . . 'And the multitude of them that believed were of one heart and of one soul.' . . . Many of our well-intended plans will be of limited value unless they have rootage in communities that are Christian—where men will not seek the welfare of their own kith and kin only, but the welfare of the whole community."—Robert F. Eshelman, "What Is a Christian Community?" from *Land, Homes, and the Church*, Rural Life Bulletin No. 1, Church of the Brethren Rural Life Department.

AGRICULTURE

THE FAMILY FARM

The following extracts are quoted from "Maintaining the Family Farm," an article by I. W. Moomaw in the *Christian Rural Fellowship Bulletin*:

"We are told that with the full use of machinery and very large farms, seven per cent of our people could do all the farming necessary. Would the better interests of our country and the people be as well served by concentrating ownership and management still more, allowing the five million families thus displaced to depend on relief or whatever work they might find? Very large farms are on the increase. According to the 1940 census 34.3 per cent of all land in farms was held in units of 1000 acres or more, while in 1920 only 23.6 per cent of all land was occupied by such farms. On these farms absentee ownership is common. Farming as a way of life disappears. The family, the school, the church and other forms of community life suffer. In one of our older communities a corporation farm of 2,650 acres has recently been formed. Absentee ownership had been prevalent there for quite some time, and the church was closed in 1942.

"A certain number of large farms, like factories, will always be essential for special purposes. However, the owner-operated family type farm, large enough to permit the use of labor-saving machinery and to provide full employment and a satisfactory living for the operator and his family has long been accepted as the typical American farm. Our farm homes and many other institutions, including democratic ways of life and government, are dependent to a large extent upon this form of ownership. The number of these farms is steadily decreasing. In 1920, 24.8 per cent of all farms were in a group ranging in size from 100 to 174 acres. By 1940 only 21 per cent of all farms were in this class. . . .

"We have passed through a period when farms were often disposed of indiscriminately, without full regard to their place in the community structure. Individual families were often helpless and the community was slow to protect this rightful heritage of its youth. . . .

"The agricultural ladder by which people formerly attained home ownership appears not to be operating well today. The customary mortgage contract seems to be less well suited to the needs of those starting at the bottom than it was formerly when equipment costs were lower and land cheaper. . . .

"The rental purchase plan seems well adapted to the needs of those starting from the bottom. This plan, developed especially for areas of uncertain climate and income, protects both the buyer and seller. Briefly, payments for land are in the form of rent, either cash or share. A man who is qualified can safely begin paying on a place as early as arrangements can be made. . . . There has been sufficient experience with this plan of transfer to give us confidence in it. The main things are that the farm be correctly appraised at the outset and that both buyer and seller are prepared to deal fairly with each other.

"Retiring farmers who still wish to maintain some interest in farming have found this plan of transfer highly satisfactory. It is well suited to the transfer of

land within the family, as from father to son. The responsibility of the heirs in such event is to see that the land is moderately priced. Too often the son or the daughter who remains on the land is forced to shoulder a heavy mortgage and spend the rest of his years in the payment of legacy to the other heirs. We can hardly hope for family stability on the land as long as each generation taking over has to assume a burden of debt, often out of proportion to the income from the land.

"Many young people will soon be looking for places to settle. It would be a fine thing if those having farms to sell would seek out a couple and effect a transfer of equity rather than merely to turn the farm on the market, adding to the present confusion. The nonfarmer wishing to make an investment would find it a rewarding experience to buy a farm, where one can still be found moderately priced, and transfer it to a worthy couple by a rental payment plan which provides an even income for the seller and a home for the buyer.

"It is often the long and uncertain road to home ownership rather than the desire for an easier life which turns many young people from rural communities. No rural life effort is complete unless we take account of certain inequities which are pushing many people off the land."

The Farm Journal for June 1946 tells the story of Bob Latimer on a 70-acre farm in Chenango County, New York. A graduate of Cornell, he came home five years ago to take over a farm of a size and kind which many agricultural experts say is becoming obsolete. With good farm practice he has made his place yield a fair family income while it has steadily increased in productivity and value. He inherited substantial buildings from an earlier day, though one sees farms in central New York that have good buildings but, lacking skilled management, are being abandoned as unprofitable.

The small family farm is being avoided, not because it cannot produce a living with competent management, but because that competence can have greater financial returns in other fields. It will take an interest beyond the purely financial to save the small family-type farm.

Social Action (289 Fourth Ave., N. Y. 10, N. Y.) for April, 1946 has a leading article, "Future of the Family Sized Farm," written by a competent authority.

The "have-more" plan: how to raise most of your food in your spare time on an acre or so of land, 40 pages, 1945, \$1.00, from Ed Robinson, Box 501, Noroton, Conn. Bits of detailed advice on various phases of planting, animal raising, house building, etc.

The Homesteader, Ed Robinson, Box 501, Noroton, Conn. A list of books on country living.

RECREATION

POLICE CHIEF MAKES DEAL

"When young people of Broadalbin, N. Y., began celebration of Hallowe'en in a manner which promised to be very annoying to the town's residents, Police Chief Louis Savocchio called them in and offered this deal:

" 'You behave yourself and protect property this Hallowe'en and I'll promise you plenty of entertainment for the coming months.'

"After Broadalbin had enjoyed the quietest Hallowe'en in its history, Chief Savocchio approached the Board of Education with an offer to assume all expense and guarantee good behavior of the town's young people if the use of a grade school building for a recreation center was permitted.

"The board agreed and the Chief raised \$500 from individuals and business concerns. He spent \$200 for equipment and now has a youth center open four nights a week from 7 to 9:30 p.m. The center has a juke box and holds dances every other Saturday night. Sports and games offered on other nights are basketball, volley ball, badminton, boxing, punching bag, archery, darts, shuffle board, indoor quoits, rope skipping and other smaller games. The remaining \$300 is being held in reserve to supply needs as they arise."—*Community Recreation Bulletin*, April, 1945.

"It is in play and recreation that boys and girls test their power, discover themselves. True, they live as they go along, but constantly they are becoming in their play the persons they are to be, just as tadpoles grow into frogs. . . .

"It really does pay to let children have full opportunity to sing, to run and skip, to skate, to swim, to bat, to do all that may become a child who wants some day to become a full man or woman, not just a fractional, crippled person who hobbles along through the leisure hours of life because part of him or her was not given an opportunity to be used."—From "Making Men," by Howard Braucher, *Recreation*, March, 1946.

"It is dangerous for people to be without joy. In such soil the most frightful excesses grow up like cabbages."—Robert Nathan, quoted in *Recreation*, March 1946.

"Leisure is what you make it. It may be your greatest blessing or your greatest curse. You determine its quality, and its quality also determines you. In the old era, the job determines the worker. In the new era, leisure determines the man."—Walter B. Pitkin, quoted in *Recreation*, March 1946.

Planning for Recreation Areas and Facilities in Small Towns and Cities, Federal Security Agency, Recreation Division, 51 pages. 1945. 10¢ from U. S. Government Printing Office. Worth having as a reference guide in making plans.

For encouraging a love of nature in children, *The Explorer*, a little quarterly bulletin of the Cleveland (Ohio) Museum of Natural History will help.

Recreation magazine for December 1945, has two articles on nature in winter. Many small communities have resources of nature interests which could not be equalled by the most generous big city recreation budgets. Love of the out-doors needs to be developed like any other interest. It yields returns in health and sanity as well as in pleasure. A little nature library will help to open young eyes.

MEETINGS AND CONFERENCES

September 29-October 19. The Third Community Life Conference, sponsored by the Community Life Training Institute, Barrie, Ontario, Canada, will be held at Camp Rawley, Port Severn, Ontario. The conference is divided into three sections: September 30-October 5, for rural clergy; October 7-12, provincial conference for farm leaders; and October 14-19, Simcoe County Conference. In addition, there are two informal week-end conferences, October 5-6 and October 12-13.

October 3-6. The annual conference of the Rural Youth of the U.S.A. (734 Jackson Place, N.W., Washington 6, D. C.) will be held at Jackson's Mill, Weston, W. Va.

October 11-15. The National Catholic Rural Life Convention will be held at Green Bay, Wisconsin.

October 13. The 16th Annual Autumn Song Festival at Pikeville, Kentucky, will be held from 10:00 a.m. to 4:00 p.m. For detailed information, write to John M. Yost, Chairman, Pikeville, Kentucky.

November 11, 12, and 13. The first postwar Annual National Conference on Government, of the National Municipal League, a citizens' organization for better government, will be held at the Bellevue Stratford Hotel in Philadelphia, Pennsylvania.

November 12-14. National Convocation on the Church in Town and Country, Des Moines, Iowa. (See Church and Community).

December 12-14. The annual Rural Life Conference of the Historic Peace Churches and the Rural Life Association will be held at Earlham College, Richmond, Indiana. For further details address Caroline E. Cox, office secretary, Quaker Hill, Route 28, Richmond, Indiana.

Some Publications of Community Service, Inc.

The Small Community, by Arthur E. Morgan (Harpers, 1942. 312 pp. \$3. Paper, \$1.65).

Summary of Lectures and Discussions, THIRD ANNUAL CONFERENCE ON THE SMALL COMMUNITY, Yellow Springs, Ohio, July 17-24, 1946. Mimeographed, 50¢.

The Small Community as the Birthplace of Enduring Peace, and *The Fellowship Group as the Way to a New Society*, addresses by Arthur E. Morgan, each 15¢.

The People's College: Leadership of the People, By the People, For the People, by Griscom Morgan, reprinted from *Community Service News*, November-December, 1944, 10¢.

Community Service News, bimonthly, \$1.25 a year; 2 years \$2.00.

The Community (Personal Growth Leaflet No. 80 of the series published by the National Education Association). Free.

Information leaflet and literature list. Free.

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